

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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[From the Universalist Watchman.]  
A SERMON,  
BY EZEKIEL VOSE.

TEXT.—"And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."—St. Luke xii. 31, 32.

It cannot escape the observation of the attentive reader that our Lord was attended by followers of like passions with others—that they were liable to err in their judgment, and to forget "what manner of spirit they were of." They would be at one time the gentle reprover of the sinner, and at another his prayer that they might be faithful, and not give way to the power of the tempter.

We are not for following the tradition of others, respecting what may constitute the person or power of Satan. We cannot believe that he was once an angel that fell from the upper, or more holy regions above; for this would destroy our hopes of long continuing holy or happy, even after we are perfected in life and immortality. For if others transgressed while in such a state of spotless purity, what security have mortals that they shall not be subjected to the same evil? It is more consistent to believe that the creature was made subject to vanity—that although man was created in a state of innocence, yet he was not proof against sin. Sin is the transgression of the law. Satan is the adversary or opposer. It is the carnal mind of man. It is the roaring lion seeking whom he may devour. It is earthly, carnal, sensual, devilish. It is the lusts of the flesh which war against the soul. It was what the Saviour saw in man—the enemy which he saw creeping around his own disciples. He knew the opposition in a world against the truth; he knew the bitter contention manifested by the Jews; he knew that his disciples were liable to be affected by the darts of the enemy, for some would follow him for a while, and then "return to the beggarly elements of this world."

The Saviour saw the time fast approaching, when the shepherd was to be smitten and the sheep were to be scattered; and knowing that his disciples were not fully acquainted with the object of his mission, they would not only reflect upon themselves for being deceived, but being pointed at by the finger of scorn, they would almost despair, or hide themselves from the derision of an unfriendly world. It was proper that the great high priest should be touched with the feelings of their infirmities, that he should pray for them, that their faith should not utterly fail; especially if he saw any one of his disciples more liable to temptations than others,—if he saw one although naturally more zealous and warm in defending his person or faith, yet he knew that such an one was liable to give way, and even deny with an oath that he never knew him. Here we must behold the wonderful penetration of the Saviour. Peter believed himself to be possessed of more fortitude than he really was; for when his master was taken prisoner, although he could for the moment raise his sword in his defence, yet he soon after denied him when he saw him condemned before the tribunal of Pilate.

My object in calling your attention to this subject will be more fully explained by these words "when thou art converted strengthen thy brethren."

I wish, in the first place, to speak of the difference between a conversion to doctrine, and a conversion to Christ.—Perhaps the faults of others may be a lesson to us. The Jews were divided into sects; they were ever anxious to support their own. They met with the reprover of Jesus. "Wo unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." By this we understand that these new proselytes were more opposed to Christ, and every thing that belonged to his kingdom, than were those who made them. I wish not to be severe. But it is not a fact that many new converts to the doctrine of hell torments are more positive, more engaged and more overbearing against the doctrine of the salvation of all men through a Saviour than old ones? Is it not too often the case that such young converts will in the room of drawing mankind by the mild accents of persuasion, exercise all their ingenuity in thundering damnation, and endless woes upon their fellow creatures in a world to come? Have not such new converts been the means of driving others to despair? But we ask the question, are such converted to Christ? or are they converted to "the doctrines of men?"—A man may be converted to a doctrine, and not converted to Christ. I will not except even the sect to which I belong. I believe there are many in our ranks who appear to be established in the doctrine. But it is the doctrine only: Many likewise profess to believe who are unacquainted with the foundation. When persecution arises, Where are they? When the dreadful thunders of Mount Sinai roar—when the doctrine of an endless hell is

heard in revival meetings, where are they? It is said they have become converts.—But to what are they converted? To Christ? No, but to the doctrine they have heard.

Again.—Some pretend to be converted to the belief in the happiness of all men.—But now are they converted? Are they converted to Christ? How do they live? What is their conversation? Is it of heaven? Does it become the gospel of Christ? No, yet we are told they are Universalists. But to what are they converted? To doctrine and to doctrine only. I believe in a conversion to Christ. I believe some of all denominations of Christians are converted to Christ. But let us enquire "What is it to be converted to Christ?" We have seen it is possible to be converted to the doctrine of the happiness of all mankind, or to the doctrine of hell torments in another world, and at the same time not be converted to Christ, and so vice versa. I believe in the importance of conversion to Christ, and it would be well for all to consider to what they are converted. The question is important. What is it to be converted to Christ? Is it not to become Christ-like? I have no objection to the word doctrine, but what doctrine is like Christ? It cannot be a doctrine that returns evil for evil, but good for evil. A man may be converted to a correct theory, but not to a correct practice—a conversation to a correct practice is a conversion to the example of Christ.—Not by returning evil for evil, but good for evil.—Like Joseph, who, for the insults he had received gave his brethren the best of the land of Goshen. They and their families, and their little ones were all brought to rejoice together in the kindness of their brother. Christ says,—"Father forgive them, for they know not what they do." We are expressly commanded to love one another, even our enemies, and all this is to be like unto our Father who is in heaven.—It is enough that the disciple be as his Lord, and the servant as his master. We are not commanded to be better than our Master. It is sufficient that we be like him.

We cannot misunderstand the character of Christ. It is revealed in the conduct of the good Samaritan; he was a neighbor to him who fell among thieves. He it was that showed mercy; he bound up the wounds; he poured in wine and oil; he sat him upon his own beast; he carried him to an inn; he paid for his keeping. Will our Saviour do less to the wounded and afflicted? or will he say to the miserable sinner in a future state, "depart ye cursed?" This is not the voice of mercy. It is right that the sinner should be punished. That the way of the transgressor should be hard.—That the wicked should be turned into hell.—All this is the natural consequence of sin in this world. The virtuous are rewarded. In keeping the commands of God there is great reward. It is in the present state. Our future happiness in a glorious resurrection state is by the grace of God through Jesus Christ. In short to be converted to Christ is not merely to believe in him as a Saviour, but to follow his examples. It is to do justly, love mercy, and walk humbly. It is to visit the fatherless and the widow in their affliction, and to keep ourselves unspotted from the world. And now we enquire are these the fruits of all those who are converted to doctrines? Whence then so much persecution and bloodshed? Did Christ ever set the example? Did he not command Peter to put up his sword?—Did he not reprove his disciples for asking leave to command fire from heaven to consume the Samaritans? But who have caused others to be put to death in every horrid form? Not those who have been converted to Christ. Nor even those who have been converted to the doctrines which he taught. But it is a conversion to a doctrine, which may be called by any other name than the doctrine of Christ.

Strengthen thy brethren. If we are so happy as to be converted to the doctrine and to the spirit of Christ; we shall feel the importance of attending to our Lord's commands here so forcibly enjoined upon Simon, "when thou art converted strengthen thy brethren." I shall here lay it down as an undisputable fact, that a true conversion to Christ is indispensable in order to strengthen the brethren. We all need to be strengthened, especially the aged, the afflicted, the sick, and the dying. But what will comfort and strengthen the aged? Certainly, not to hear of a final separation in another world. Not to be told of the miseries of the damned in hell. This will not strengthen us at the close of life. It will not impart that consolation which we need; nothing will answer then but a strong faith which will be like an anchor to the soul, both sure and steadfast. What was it that strengthened the faith of good old Simeon, when he took into his arms the child of Bethlehem and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel." It was the salvation of the Lord that strengthened this good man, and which enabled him to bid a farewell to this world with the glorious prospect of

enjoying a happy immortality in another. It was not expressed in any thing which he had done, or could do, but in the salvation which the Lord had prepared before the face of all people. This was sufficient to strengthen him. Believe it, my brethren, and it will strengthen you.

The mourner needs to be strengthened, but what will strengthen him? Can it be done by holding up to view an eternal separation between parents and children—between brothers and sisters? No, you know it cannot strengthen the bright prospect of future bliss. It will serve to weaken—it will destroy the hopes,—it will drive to despair and distraction. Let me then preach to you a risen Saviour. The Lamb of God, who taketh away the sin of the world. One who will ever do as he has commanded us to do.

I repeat then that the sick and the dying need to be strengthened with the bread of life. Such are the subjects of compassion. They expect it. The gospel of Christ is calculated to afford strength and consolation under every circumstance.—It says to the most wretched, "go and sin no more"—"thy sins are forgiven thee." It extends to all the hand of charity. It breathes to all the spirit of universal benevolence. It is calculated to bind up the broken heart—to proclaim deliverance to captives, and the opening of the prison to them that are bound. It causes the creature to love God for the manifestations of his love. It is unlimited and unbounded. This balm in Gilead will strengthen the brethren. It has strengthened me in proclaiming peace and salvation to the world through a risen Saviour. Believe this, and practice it, ye old and young—let the sorrowful and afflicted rejoice—let the sick and the dying take strength;—and because "the Lord reigneth, let the earth rejoice."

[From the Gospel Author.]  
A VISION.

"They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns which can hold no water."—Jeremiah ii. 13.

The sun had sunk below the horizon and the first shades of evening had cast a mantle of pleasing melancholy over the scenery of nature, now blooming with verdure and teeming with life. I sat me down on the green bank of the Hudson, whose placid waters, unruffled by a breath of air, flowed silently and smoothly before me, pursuing the "even tenor of their way" to the deep bosom of the ocean.

I cast my eyes to the heavens above:—the twinkling stars began to appear in the deep vault of heaven, speaking forth with powerful though silent eloquence the boundless power, all-knowing wisdom and infinite goodness of that being by whose voice they were called from the dark chambers of non-entity into existence. I looked around me and I saw nature dressed in her richest robes and all creation smiling with joy under the administration of infinite goodness, rendered effectual by the strong arm of omnipotence. Though all was silent as the mansions of sleep, yet methought I could hear a touching song of gratitude spontaneously bursting forth from nature's works, and a thrill of pure joy came rushing over me, as I thought of that reverend and holy father whose merciful hand sustains, guides and directs the whole. I thought of that exhaustless fountain which God had opened for Judah and Jerusalem to wash in from all sin and uncleanness, and pitied the miserable men who had forsaken this fountain for those broken cisterns which men have hewed out for themselves.

Thus I mused, thus I thought, until lost in contemplation, a scene like the following presented itself to view. I saw a vast plain, a desert of burning sand, extending as far as the eye could reach and covered with a vast multitude of human beings, who were travelling in different directions. The sun was on the meridian, pouring his scorching rays upon the naked heads of the travellers, beneath whose feet the sand was burning with unusual heat. The appearance of these travellers was truly miserable. It was easy to perceive that they were thirsting, panting and dying for water, in a diligent search for which they were busily employed.—Despair flashed from their eyes when they saw their companions fall faint and weary to the ground without hope of relief. My heart died within me when I heard the piercing cries of distress and shrieks of despair which were constantly sent forth by the wretched and miserable sufferers. Fear came upon me lest this vast assemblage of men should lie down in death upon the plain. But my fears were in some measure alleviated when on casting a look towards the eastern extremity of the plain I saw a mountain rising to a height of which I had never before formed an idea. It was clothed with the richest verdure, and its summit, which reached unto heaven, was surrounded with a rainbow of the purest light, upon which the eye rested with peculiar pleasure. From the foot of this mountain and apparently from a solid rock, issued a broad river of water as pure as amber and as clear as crystal. Though the stream flowed constantly and multitudes were drinking, yet I observed not the least diminution of quantity nor any indication that the stream

would ever fail. No language can describe the happiness of those who were drinking the water and reclining on the green banks of this beautiful river.—They had mostly crossed the burning plain and felt the keen thirst which every traveller must endure. But through thirst and toil and pain they had come up to the fountain. They drank the cool refreshing water and perfumed with odours wafted by gentle breezes from the mountain above, they walked forth on the verdant banks of the stream, while songs of joy and thanksgiving resounded to Him who had delivered them from the dangers of the plain and led them to a fountain where all their wants were supplied. Indeed there was but one thing which could give them pain—their fellow travellers were in the desert fainting and dying for that water of which there was enough and to spare. I looked round me for some one to bear the good tidings to the sufferers and point them to the way which led to the fountain. My eye caught a heavenly form standing on the rock from which the stream issued and proclaiming, with a voice which reached the uttermost extremity of the plain—"Lo every one that thirsteth come ye to the waters, and he that hath no money come ye buy an eat; yea come and buy wine and milk without money and without price." My heart beat with joy at this heavenly sound, for I saw there was water enough and to spare, and that a broad highway had been thrown up from the fountain to the middle of the desert, so that there could be no difficulty in coming to the water. I paused and who can tell my astonishment, when I beheld here and there a solitary individual going from the desert. I looked to see if I could discover the cause of a circumstance so surprisingly singular, and I beheld what had before altogether escaped my observation. The whole highway was lined on either side with cisterns which had been erected by designing men for the purpose of making gain of the weary travellers. Beside these cisterns stood a multitude of men in black, who were loudly hailing the weary passenger and inviting him to come and drink at their cisterns—each declaring that his was the only pure fountain of water that could be found. It would be an endless task to describe all these cisterns and the disgraceful and cruel scenes which took place around them, or the many arts used by the crafty men to decoy the travellers from the way that led to the fountain of living waters. I will merely describe one which was nearest me, the first on the highway and the most remote from the fountain—around which there were a multitude of all ages, sects and conditions. This cistern was evidently old, and it was also much out of repair, as there were a great number of workmen employed in making repairs and painting over the sides to hide the appearance of decay. Yet there were remaining traces of its former beauty and strength sufficiently distinct to show that it was intended for a very strong cistern; for it was encompassed with bands called decrees, and placed on a fragment of a rock called perseverance. It was so manifestly small that every one could see it could not contain water enough to satisfy one in ten of the multitude. I saw also that this cistern instead of being replenished with water from the fountain was filled from certain wells which had been dugged in the sand, one of which was called "original sin," another "total depravity," and another "endless misery," &c. making in all a mixed compound which could not satisfy any man. Around this cistern stood a large number of these men dressed in black, calling every traveller to stop and drink, and threatening them with hell and endless damnation if they went to any other. Besides these there were a multitude of women and children who stood in the highway ready to seize every traveller by the skirt of his coat and lead him up to the cistern, where he would be compelled to pay a certain sum of money before he could drink. It was truly painful to observe the effects produced by drinking at this cistern.—These were violent contortions of countenance, frantic gestures and groanings like those of persons in extreme pain. I saw a young man thirsty and panting for breath approach and after having paid the keeper his fee he was presented with a cup—he drank—his reason was overpowered, and wild with insanity he returned to the desert to perish a miserable lunatic.—Just at this moment another approached and desired permission to examine the cistern and taste the water before he drank. He was told in a very angry tone that he was a heretic; his carnal reason would destroy him, and unless he drank immediately without any examination, he would land in an endless hell. He drank, and shared the fate of his predecessor.—In all cases it was manifest that the more they drank the more thirsty they were.—I saw a man who became dissatisfied with his situation and signified his intention of leaving and proceeding to the fountain.—Immediately he was told that he was greatly beloved there, and they felt a very anxious solicitude for his welfare. If he went away, others would follow, and it would be a great injury to the establishment. If he would only remain there he could steal away and drink at the fountain

whenever he saw fit, but he must let no man see him going there. This did not satisfy the man, he said he was determined on going to the river. Then the men in black began to threaten him. They told him there was a great giant who lived in a certain fiery den, and if he left the cistern or moved one step towards the fountain, that giant would kidnap and cast him into his furnace. This was successful—the man remained and drank the bitter water. Just at this moment there was a general alarm around the cistern and all those in the vicinity. The keepers of the different cisterns flocked together in much apparent friendship, though they had before been bitterly at war. I could plainly distinguish the words "infidel," "heretic," "devil's doctrine," "dangerous men," "devil's ministers," &c. I was curious to know the cause of this singular circumstance. This curiosity was gratified when in the midst of the high-way I saw a lonely sentinel pointing the weary travellers to the fountain, and earnestly exhorting them to keep straight forward in the highway—turn not to the right hand or the left. He had been to the fountain—he had tasted the water and the placid serenity of heaven was in his countenance. Calmly he reasoned with the travellers on the impropriety of their conduct in drinking these bitter waters, and spending their substance for them when there was good water in abundance, and sweetly did he cheer and encourage them with the prospect of relief from all their toil. When the feeble traveller, fainting with weakness extreme, cried out in the bitterness of his anguish for relief, O, it was an affecting sight to behold this messenger of peace take him by the hand and lead him on to the pure waters, where joys unspeakable were found. I saw a kind mother wringing her hands in agony, while tears of anguish burst from her swimming eyes.—She had five children in the desert and she feared that they would perish forever. I saw the kind messenger approach her and in language of kindness give her assurance that her tender offspring were safe in the hand of a kind father who had opened a fountain for a famishing world. Immediately an hundred voices pronounced him a liar, and told the woman she was listening to a messenger of the devil. The noise was so great I started and the vision vanished. I returned to my home fully determined to imitate the example of that man whose character I had so much admired, in encouraging the timid, strengthening the weak, and assisting the feeble to go to the fountain of living waters and satisfy their raging thirst. W.

Total depravity, &c.—If we admit, that in consequence of "Adam's fall," so called, all his descendants are totally depraved, why was it said of Noah, that he "was a just man, and perfect in his generations"? And if the antediluvians were swept from the earth, leaving none but "just" Noah and his "perfect generations," or descendants, was not the chain of total depravity, which we all had from Adam broken by the deluge? And if God knew that mankind would all be totally depraved since that catastrophe up to the present time, where was the use of it, or why did God say in his heart, "I will not again curse the ground any more for man's sake;" "neither will I again smite any more every thing living, as I have done"? Another question presents itself. Where is the ground for supposing as many do, that there is to be another general destruction of the world and its inhabitants, and that by fire, seeing we have the word of Jehovah, as above, to the contrary? Will our orthodox neighbors give us a solution to the above queries?—Cincinnati, (Ohio) Sentinel.

DIED, in Roxbury, Norfolk county, Mass., on the 9th ultimo, Capt. Samuel Parker, aged 54 years.

When an upright, honest man—a good and worthy citizen is removed from the busy scenes of life by death, it is useful to reflect a moment upon the loss which society has sustained, and recal to mind the virtues of the departed. During fifteen years, Mr. Parker has officiated as Debutant Clerk in the Custom House, in the city of Boston, where his amiability of manners, prompt attention, and zealous rectitude of purpose won him the respect and regard of all. Those who have, for years, been in the daily practice of repairing to his desk, will experience unfeigned regret to find that the place which once knew him, knows him no more forever. Where all the courteous and attentive, his length of service made him to be distinguished; nor was it only in his public relations that he fulfilled his trust, but as a Christian, husband, parent and friend, he shone with no borrowed light, while his literary and historical knowledge made him respectable in company with the scholar. He died, as he had lived, a firm believer in God's impartial grace, and rich in the hope of life and immortality for all men.

When dunces call us fools without proving us to be so, our best retort is to prove them to be fools without condescending to call them so.



## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JULY 29.

## PRAYER.

Prayer is the desire of the soul, expressed either mentally or vocally, with reverence and adoration, to the great Father of life and Giver of every blessing. It is the medium of the Christian's sweetest communion with heaven. A Christian can no more live without prayer than the body can be animated without breath. It is this which keeps all the holy affections glowing with reverence and gratitude to God. We have somewhere seen a characteristic representation of this exercise, which struck us with a considerable force. Some religious teacher had told the little son of a pious blacksmith, that "the wind of prayer must blow all the time upon the heart, or religion would go out." One day, while helping his father in the shop, blowing the bellows, he expressed to him his inability to understand that saying of his teacher. "Can you tell me why these coals do not go out, my son?" rejoined the father. Oh yes, replied the boy, because I keep blowing all the time. "Well—prayer in the heart is just like blowing the bellows on these coals—I keeps the divine spirit always breathing there, and so keeps the fire of religion always burning."—A timely illustration it may be, but not without its significance.

That prayer effects any change in God, who is always disposed to do for us better than we can ask, is an idea which cannot be admitted as long as it is allowed that "with Him is neither variableness nor shadow of turning." All the change which prayer produces is in ourselves. "Thy will, not mine, be done," as the spirit of all acceptable desires. By prayer we become accustomed to contemplations of the divine wisdom and rectitude and under its influence yield with cheerfulness to the will of God. Acquiescence in that will is our greatest consolation and joy. Prayer is the medium through which all the blessings of heaven are received by us as blessings with gratitude and thankfulness.

\*Prayer ariens, opens heaven; lets down a stream of glory on the consecrated heart,  
Of man in audience with the Deity."

God hath made it our duty, and as Christians we should ever esteem as a chief delight, to express our wants to our Creator. He is infinitely able so to order things, as that the object of our desires will be answered, or in other words, so that whatever takes place will be applicable to our wants. The will of God is the rule, and that will intends the greatest possible good of his creatures under all his dispensations. He is infinitely more able, and even more willing to give good gifts to them that ask him, than earthly parents are to minister to the wants of their children.—Such a consideration should influence us at all times, and especially in seasons of trial to supplicate him, who, though we see him not, beholds us always, and regards with favor all who approach him in filial dependence, contrition and confidence.

We are no friends of formal prayer; and have been at some loss to find a command or even an example in the New Testament for public prayers. Such prayers may have been little regarded by our Saviour, as they furnish so much of an occasion for ostentation and mere outward devotion. Indeed, in some cases he seems expressly to have forbidden them. "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the Synagogues (or meeting houses); and in the corners of the streets, (other public places); that they may be seen of men. But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. vi. 5, 6.

Secret prayer is always sincere. Here, there can be no motive other than that of hearty, fervent aspirations to God. And such prayers alone are acceptable to God and will meet with a reward at his hands.—Prayer may be sincere, and we doubt not often is, though offered where the supplicant can "be seen of men"; but generally it is safer to obey even to the letter the direction of our Lord, and retire to some secret apartment—made even more secret by shutting the door, and there in all the warmth and sincerity of filial confidence, offer up our supplications and praises to Him alone who seeth in secret.

"As, down in the sunless retreats of the ocean,  
Sweet flowers are springing, no mortal can see;  
So, deep in my soul, the still prayer of devotion,  
Unheard by the world, rises silent to Thee.  
My God! silent to Thee;  
Pure, warm, silent to Thee!"

## DR. ELY'S SERMON.

ON THE SOVEREIGNTY OF GOD.

There is a class of divines in our country, known by the name of Presbyterians and orthodox Congregationalists, who seem to set consistency and common sense at defiance with a shamelessness and an hauteur to us absolutely astonishing. Sometimes, indeed, whenever they attempt any thing in the way of argument, they will begin with sound principles and talk like honest people and men of sense; but soon you find them unobliquely contradicting their own statements and urging inferences as drawn from the principles said above as the north is from the south.

Our mind has been led to these and other similarly disagreeable reflections by the perusal of an original sermon in a late Philadelphia, by its Editor, Rev. Dr. Ely, on "The Sovereignty of God." As a text appropriate to his subject, he selects Isaiah xlv. 10—"My counsel shall stand, and I will do all my pleasure." The doctrine which the Dr. adduces from this text is, that the decrees of God respected every object in time and eternity;—that every decree is such as infinite wisdom saw to be best, such as unbounded love approved and prompted, such as are agreeable to the desires of his own benevolent heart as the Father of men; and that He will certainly execute all his decrees, it being no more in the power of finite man to frustrate them, or defeat the will of God, than to step the planets in their courses and grasp the lightning and redart them upon their Maker. Nay, he contends that as God in the character of a Father is at the helm of the universe, perfectly governing and directing all events, we have every reason to submit to and trust in him with a holy joy; for, adds he, (after illustrating the doctrine by a story of the boy at play on a ship board during a tremendous storm, who, knowing his father was at the helm, was so sure of safety that he ceased not to amuse himself with his top.) "ALL WILL BE WELL."

So far we read with pleasure and an agreeable astonishment;—with pleasure, because the Doctor's argument from the text appeared scriptural and rational.

With astonishment, that such a man as Dr. Ely should dare venture so many truths before the public. However, we knew all along he must soon "kick the pail over and spill the milk," or he would fare worse than his brother Barnes did. We knew that unless he contradicted himself before he got through, he would be excommunicated as a heretic and heathen man sans ceremony. And so of course it turned out, for he soon proceeds to represent God as an arbitrary tyrant, decreeing not "the best," but the worst possible destiny for millions of his helpless intelligences; and he more than intimates that their utter and endless wretchedness will occasion the purest exultations of joy and happiness on the part of saints to all eternity! Indeed his last words are, "He will eternally curse his enemies, Amen!" Alas! alas! to what wretched extremes, to what impious arrogances will the partial decrees of men lead their devoted adherents.

We have been at some loss to satisfy our own mind as to what kind of a man this Dr. Ely is, who makes as much noise both in the religious and political world. That he is a reckless person, who goes the whole hog outrageously to promote his favorite opinions and schemes, we have never doubted; and generally we have been disposed to regard him as an honest but blind and infatuated man. Honestly, to be sure, is to be commended; but whether this virtue can have any possible connexion with such palpable contradictions, not to say impiety, as are manifest in his sermon, is a question that others must solve for themselves. He seems to us supremely devoted to his creed; and though this may lead him where any other decent man would blush to be found, he hesitates not to rush thither, and brandish his wooden sword with all the vanities and shams of the god of over haughtiness. We suppose he never knew what it was to blush; and as for discovering an error in his creed, that is the most impossible of all impossibilities. And for all this, there is something about Ely which makes us "kindly affectioned" towards him. His abuse, which is as ceaseless as the waters of the Mississippi, always comes with so much Roman bluntness, that for our souls we can only smile at the torrent as it passes by.

We wish it were possible for Dr. Ely to perceive, that if all God's designs are in accordance with "unbounded love,"—such as a father would entertain towards his children,—and if all his designs shall certainly be accomplished, it is an inevitable conclusion that all shall be happy at last. We wish Dr. Ely could inform us how "all will be well," when a great proportion of the human race are suffering in infinite anguish without hope of relief or possibility of termination.

## "ACT RESPECTING COLLEGES."

At the late celebration of the 4th of July in Portland, the Hon. John L. Megquier, one of the Senators of Cumberland county, gave the following sentiment, which seems greatly to have provoked his neighbor Cummings of the Christian Mirror. It is a sentiment full of truth, and very reasonable just at this time.—Three quarters of the people of Maine will heartily respond to it.

Our Literary Institutions—Not designed to advance the interest of party, either political or religious, but established to promote the interests of the whole community; they should be regarded as the children of the State, while dutiful, equally entitled to favor and protection;—the child, however, which denies or resists parental authority, should not be encouraged in its obstinacy by a parent's bounty."

The orthodox part of the government of Bowdoin College, as we judge from what has appeared in their organ, the Mirror, have resolved to deny and resist the authority of the Legislature of Maine whereby a law was passed limiting the tenure of the office of President in both the Colleges of the State. If they do this, we hazard nothing, we believe, in saying, that that College will never realize any further bounty from a future Legislature, till the child shows more respect for the benevolent intentions of its parent.—The Editor of the Mirror has a column of statistics on Mr. M's toast, in which he avows away terribly, reminding us of the military manner, who claiming the well-sweep, uttered with stentorian voice the following order.—"Attention the universe! to the right about wheel." With characteristic modesty, he claims for himself the merit of having hitherto put down the Hon. Senator's defence of the Act, and every thing else which has appeared or been said in favor of the propriety of the Law. Valiant champion of orthodoxy! But we suspect it will be time enough to crow after he gets out of the bushes. If we mistake not he has got more than his match, if he thinks to drive the State and Legislatures of Maine into a conformity to his and his brethren's notions respecting our Colleges. We tell him now, he is gnawing a file. He has odds more fearful than he thinks for, to contend against. If indeed, by the arts and tricks of electioneering, he and they should succeed in inducing a majority of the Boards of Bowdoin College to deny and resist the act, for the sake of saving Dr. Allen and ruining the Colleges; we forewarn him and them, even now, that they will lay the foundation of a subsequent and most bitter repentance. We say "ruining the College," for unless we judge widely from the truth, resistance to that Act, will ruin the College so far as the future favor of the State, and the patronage of a vast number of the most intelligent and wealthy citizens in it, of different sects and parties, are concerned.

The Mirror Editor talks too dictatorially and manifests too much ill temper, to do his cause any good on the subject of this Law. He should know that there is a considerable number of people in the State of Maine and that they understand this matter. They are not to be driven nor frightened by Rev. Asa Cummings nor a host of others equally as dogmatic as himself. The popular will is the strongest law known in republics. He will find it "hard to kick against the pricks."

Mr. Megquier, for the honest and truly republican stand he has taken from the first on the subject of our Literary Institutions, is entitled to and will receive the thanks of the people of Maine. He has engaged in a cause which is both good and sound—a cause in which he will assuredly find himself effectually sustained.

## THE COLLEGES, ONCE MORE.

It is curious to see how some men who care little for principle so that they can but accomplish their selfish ends, will all at once pretend to plead a regard to principle as the governing motive of their actions.—The Mirror pretends it is opposed to the "Act respecting Colleges" on the ground that it is unconstitutional and calculated to injure the Colleges. Now admitting that the editor really thinks the Law is uncon-

stitutional—an admission which we can hardly think is due—and who believes—does any one believe? that this is the real cause of his complaint against that law? No one would suppose from any thing which appears in his paper, that there was any other cause of his rage against the Legislature of last winter, and yet the thing is as plain to our mind as the sun in the heaven, that the cause of all his complaints lies in rank sectarianism. A fig would he care about the constitutionality or unconstitutionality of that law, if he did not foresee that under its salutary operation the people of the State would have some voice in the government of Bowdoin College which is now unjustly enjoyed exclusively by a single sect, and that the most aristocratic in Maine. And how long would his pretended concern for the prosperity of that College last, if it should so turn out that the orthodox lose the exclusive control of it? The hypocrisy of some men is truly sickening, and the more odious as it is practiced all along under the mark of an extraordinary sanctity.—It is time that mask were stripped off.

If our Colleges are patronized by the State, it is plain to our mind, that the people of the State ought in some prescribed way to have a voice in the government of them. Large sums of the people's money have been given to Bowdoin College. Why, we ask on any principle of equity, ought a single sect—a sect which is much in the minority, a sect generally unpopular on account of its real or supposed hostility to republican principles—why, we say, ought that sect to have the exclusive control of the College, expending the funds on the favorites of orthodoxy, to the injury if not the ruin of other sects? The answer is so obvious, that it need not be written.

We rejoice most sincerely and fervently, that the time has come when the people, abused and taxed as they have been, are beginning through their Legislatures to look into this matter and correct the evil.—Depend upon it, there is a sentiment abroad which will yet be heard in the voice of thunder. The day of retribution has arrived; and if they resist the popular voice, as expressed in the Law, the orthodox will find that "this is but the beginning of sorrows."

We hope that the people in their selection of Senators and Representatives to the next Legislature, will take into consideration the views of candidates on this subject. It is becoming one of momentous and intense interest. It involves every principle of religious freedom. Shall the enemies of this freedom bind their chains around the hardy yeomanry of Maine? It is for them, even them to give a practical answer to this question. We have noticed that some of the secular papers of the day have, with doubtful rules of policy before them, as we should think, endeavored to excite the hostility of the enemies of that Law against their opponents, by heaping the odium (rather we should say the credit) of it exclusively upon the party in the majority last winter. Such a representation is not according to fact. True, Mr. Megquier of Cumberland introduced the bill, and several of his political friends voted for it. But were these the only gentlemen that supported the bill? How was it with Messrs. Gardner and Harding of Lincoln? How with Mr. Eastman of Somerset? And who said and did more against Dr. Allen in debate and in favor of the bill in the Senate than our own Judge Kingsbury? It was not, and we trust never will be made, a party business. The law was passed by liberal men—men who are in favor of equal rights—men who are the real friends of Bowdoin and Waterville Colleges, and who would go as far as the farthest in promoting their real interests.—Such men, however divided they may be on other questions, will unite in this cause, maintaining it with manly firmness and perseverance.

## THE REAL OBJECT.

Dr. Ely, as stated Clerk of the Presbyterian General Assembly in his recent Narrative of the state of religion within the bounds of the Presbyterian Church in the U. S.—after mentioning the fact of numerous and powerful Revivals in every direction—thus discloses the secret springs of all his joy on account of the multiplication of new converts:

"So far as we can learn, the new converts come at once into all the designs and plans of benevolence [benevolence? rather say, designs and plans for organizing "a christian party in politics" and uniting church and state,] which are the glory of the present day, and rejoice in bearing their part in the conversion of the world. Already have the treasures of many benevolent societies felt their influence."

As long as revivals have an influence on the treasures, and serve to give strength to the designs and plans of an aspiring clergy, so long, no doubt, we shall hear them extolled as of the very last importance.

## FEMALE INFLUENCE.

A friend, who insists that females govern almost altogether in matters of religion, relates to us the following facts within his own knowledge as a conclusive argument to the point.

During a recent revival within the Congregationalist and Baptist Societies in a town in Somerset Co. three females were converted, whose husbands or lovers were already members of the Baptist Church.—The females joined the Congregationalist Church; and in less than a month from this time the three Baptist gentlemen saw the efforts of immorality, close communion, &c. and withdrawing from the Baptists, connected themselves with the Congregationalists. At the same time three other females whose husbands belonged to the Congregational Church, became pious and joined the Baptists. In less than a month from this time, the three Congregational gentlemen saw the error of sprinkling and of open communion, and connected themselves with the Baptists.

The friends of Zion in this day have much reason to take up the Lamentation of Isaiah, (Chap. iii. 12) "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee, cause thee to err, and destroy the way of thy paths."

## UNIVERSALIST EXPOSITOR.

We ought, before this time, to have acknowledged the reception of the first No. of the second volume of this very valuable periodical. It ought to receive a liberal patronage. The following are the contents of the number before us. Article 1. *Trial of Faith*. "Now the God of hope fill you with all joy and peace in believing." Rom. xv. 13. 2. *Ministerial duties and Qualifications*. 3. *Orthodox Impiety*. 4. *Evangelical Conversion*. 1. Scriptural account of the Repentance occasioned by the ministry of John the Baptist. 2. History of Conversions during the personal ministry of Christ. 3. History of Conversions under the ministry of the Apostles, and after Christ's

ascension. 5. *Critical remarks on Heb. ix. 27.*—"And as it is appointed unto men once to die, but after this the judgment, &c. 6. *Commentators on the blasphemy against the Holy Ghost.* "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto him," &c. Matt. xii. 31.

## "GENIUS OF LIBERTY."

We must make an apology to Br. Podd, Editor of the Genius of Liberty, for having a few weeks ago misnamed his paper and committed one or two other errors in noticing the reception of the first No. The truth is, our notice was written while the No. was mislaid, from memory, which it seems did not promptly serve us at the time. The paper is published semi-monthly in quarto form, at Jamestown, N. Y. at \$1 per year if paid within three months. We wish its editor all desirable success in the publication.

## TARES.

The Editor of the Christian Mirror thus warns his brethren against the pernicious effects of revival showers, sunshine and storms.

"Probably some of the worst evils which ever deformed and afflicted the church, have originated in times of revival. The showers that fertilize a garden—the 'clear shining after rain,' which hastens vegetation, contributes to the growth and rankness of noxious weeds."

Having lately looked into some of these gardens, we can testify that, "It was all grown over with thorns, and nettles had covered the face thereof;" and what struck us as the most astonishing and humiliating of all, was, to notice a multitude of clerical laborers, dressed in black silk and velvet, carefully cultivating these "noxious weeds" to the entire neglect of the few plants which were striving to live, called truth, charity, brotherly love and honesty.

## NEW SOCIETIES.

A Society of Universalists has been recently gathered in Cooperstown, N. Y. Another has still more recently been formed in Fly Creek, consisting of 150 or 160 male members.

## DEDICATION.

A Universalist Meeting-house was dedicated to the service of Almighty God at Lisle, Broome, Co. N. Y. on the 6th inst. Br. D. Skinner of Utica preached on the occasion from Gen. xxviii. 16, 17. The prayers were offered by Mrs. N. Doubtless and J. Chase.

## PASTORAL SETTLEMENT.

Rev. D. D. Smith, of Haverhill, Mass. has accepted an invitation from the Universalist Society in Woburn to become its pastor, as successor to Rev. O. A. Skinner who has removed to Baltimore.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

## IMMORTALITY.

Immortality is a subject in which every person is most deeply interested. Take from man the hope of his resurrection from the slumbers of the tomb, and he would be the most miserable creature in the universe. St. Paul says, 1 Cor. xv. 19, "if in this life only we have hope in Christ, we are of all men the most miserable." The judgment pronounced on man for disobeying the law of his Creator, was, "Dust thou art, and unto dust shalt thou return." This must have been a heart-rending sentence to the transgressor. He knew that he had transgressed the law of his Creator, and that death was his inevitable doom; he must moulder back to his mother earth from which he came; and not one ray of consolation beamed on his benighted soul. For four thousand years man was in darkness and doubt respecting his immortal existence. The coming of the Messiah was prophesied of by the Jews; but they were in gross errors respecting his mission; and their minds were filled with old traditions and heathen superstitions. At length Jesus Christ made his appearance in the world. He proclaimed "good tidings of great joy" to man; that he should survive the slumbers of the grave, and be raised to a state of "immortality and happiness. And this he proved to man by his death and resurrection. He suffered and died upon the cross, descended into the dark slumbers of the tomb, burst the bands of death, and rose triumphant from its gloomy prison; and "became the first fruits of those who slept." Thus we have a sure foundation upon which we may build our hopes of immortal existence. Let us then enter into the forest of our eternal rest, and live on the Son of God by faith. It has so pleased our heavenly Father to bring life and immortality to light, by the revelation of his glorious designs, revealed by his Son; to confirm the feeble hopes, sanction the doubtful suggestions and fortify our wavering strength of erring, fallible nature. Let us then look forward beyond those earthly scenes of grief and sorrow, to an inheritance in heaven, prepared from the foundation of the world for every son and daughter of Adam. F.

[For the Christian Intelligencer.]

## METHODIST SOPHISTRY.

BR. DREW.—It appears to me that our Methodist brethren have a peculiar faculty to answer the questions of their Laymen. The renunciation of Methodism by Mr. Lovel has produced quite an excitement among them. One of the laymen asked their priest what was the cause of Mr. Lovel's changing his religious views, who replied, that "Mr. Lovel was very nervous, which rendered him an easy prey to temptation, and he had given away to it!" this is the substance of the reply, though perhaps not his precise words. Strange indeed, that Mr. Lovel, if he is so very nervous, could attend Camp-meetings and see and hear all their ravings; and hear and perhaps take part in thundering down endless torture in such a horrid manner, that one might imagine they almost heard the roarings of the infernal flames, the clank of the chains and the groans of the damp-

ed; yea, almost smell brimstone, enough to unstring the strongest nerves, if they believed it, without in the least, disturbing his delicate nerves! It is passing strange that Mr. L. could see and hear all these things without having his nerves disturbed and yet when alone in the calm hours of reflection, should be so extremely nervous that he should embrace a system of faith more in unison with the feelings of every rational man and common sense, unless he was reflecting upon the abominable scenes that he had witnessed at the Methodist meetings. And if he allowed himself to reflect upon this subject, and especially if he had taken any part in such blasphemous conduct as is sometimes seen in these meetings, it is no wonder if he had the blue devils. But a curious kind of nervousness must be the cause, the possessor of which could hear the doctrine of endless wrath and vengeance thundered down undisturbed, but could not even think the dreadful thoughts that God would punish men in love, and solely for their good without causing his nerves to be immediately unstrung! as this Methodist priest wish their laymen to understand. But Mr. L. had died in a nervous fit at some of their camp-meetings, it would have been no marvel, and we should have had demonstrative proof that he was very nervous, but as the case now stands, it needs proof that Unitarianism made him nervous, but it needs no proof that Methodism made him calm; yea, we should think it would after attending their meetings, such as they sometimes have, unless his nerves are made of iron, or is without nerves. But foolish as is the reason which they assign for the change in Mr. Lovel's views, it appears to satisfy their people. Now it is no wonder that a people who can be satisfied with such a reason as this can be satisfied with all the contradictions and evasions of Methodism. No wonder that they can believe that the "Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three Gods, but one God." No wonder that they can see that the foreknowledge of God and his designs are essentially different, and that God will never effect his will, and yet is a perfect being, and "worketh all things after the counsels of his own will." And there is one thing which is very fortunate for our Methodist brethren, and that is that they as a sect are not very subject to nervous fits, and that their nerves are not very delicate, if they were we should have a very long bill of mortality after their camp-meetings. ALETHIA.

[For the Christian Intelligencer.]

## ORTHODOX HELL!

BR. DREW.—The old orthodox hell of fire and brimstone being dismantled, I am at a loss to know what is to be done with the damned in another world, if such there be; for we are told that all the hell there is, is men's consciences.—Now if men's consciences are to be about their tormentors in another world, I should like to know how those who have such bad feeling consciences are to be disposed of if there is no local hell. For one cannot imagine how they are to be disposed of, unless they are to have their liberty to go where they please in the future state. And if the happy and miserable are to be in the same place, and mixed together, it appears to me it will be rather a ludicrous scene for a spectator. If as some assert families are to be divided, and some are to have bad, and others good feeling consciences, think ye, it will be a very pleasant situation to be mixed together, some rejoicing for having good consciences and others groaning because their consciences feel so bad. It appears to me, that such a hell is worse than none at all. Indeed if I wished for a hell in the future world for my wicked neighbors, I should rather be without any than to have such a one as this. For if I should happen to have a good feeling conscience it would not be very pleasing to me to have a brother, or sister, a parent, a friend or even a wicked neighbor, come to me groaning and telling how bad their conscience felt, and begging for a little water to cool it. It really does appear to me, that in changing their hell, they have fixed as bad a hell for themselves, as for their wicked neighbors, admitting they have quiet consciences, which if they do, they must be "seated as with a hot iron;" unless they can find some place to shut them up in; for if the damned are to be running about among the blessed, and groaning about their bad feeling consciences, must be a continual annoyance to those who have quiet consciences. And if any one can give me any light on this subject, I should be pleased to receive it, for I now cannot imagine how people can be happy, while they are surrounded by their friends, groaning and sighing because their consciences feel so bad. I should think any one would rather see the whole human family happy than to be annoyed in this manner in heaven. But some people must have a hell of some sort in the future state, and they may as well have such an one as this, as any other, and if this is satisfactory to them they are welcome to it. But it will not answer the purpose for which they assign it, for they wish to have a distinguished place in a future state, and have those whom they called wicked separated from them, but this cannot be the case if there is no other hell than peoples' consciences. The above reflections were produced by some remarks of an orthodox upon hell being nothing more than men's consciences, and were written at the time, and I hereby send them to you to dispose of as you may think proper. ALETHIA.



## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 29, 1831.

**THE POLES.**—Alas for the Poles: we fear their freedom star of hope is setting in a cloud. Previously to our last advice, we saw Skrzynecki after a successful assault on the enemy at Ostroleka, occupying the whole country between the Bug and Narew, completely cutting off the supplies of Gen. Diebitsch and his army. These important advantages seemed to promise a favorable issue to the Poles. By the latest news, which reached here on Tuesday, we learn, that Skrzynecki, having marched from his former position to get between two divisions of the Russian Army, gave battle to Gen. Diebitsch. The latter soon succeeded in inflicting his communication with his other forces, when Skrzynecki retreated to a bridge which he set on fire. The Russians however soon extinguished the flames, and here a tremendous battle ensued between the entire forces of both sides. The slaughter was immense. The action continued several hours, till ten or eleven o'clock at night. The field was covered with dead bodies. The loss of killed and wounded to the Russians is estimated at sixteen thousand men, that of the Poles at four thousand. But the loss of this number to Skrzynecki will be much more serious than the loss of four times that number to Diebitsch. The Polish army, however, made good their retreat to Warsaw, where it may possibly make itself strong again. This retreat it is said, was contemplated by the Polish General. The papers indulge in different speculations as to the present prospects of the Poles, some maintaining that their cause is next to hopeless, others that it bids as fair to prevail as ever. Time will show whose calculations are the most correct. For ourselves, knowing the tremendous power which the Russian Emperor can bring against the Poles, and his ability to carry on the war as long as he pleases, we have serious apprehension that the Sun of freedom will not in the present generation smile upon oppressed and struggling Poland.

**MAINE FREE PRESS.**—A new weekly paper, with this title appeared in Hallowell on Monday last, published by Herrick and Farwell. Its object is to awaken in this State a spirit of opposition to the Masonic Institution. How far this object will meet public approbation, it is impossible now to say. For ourselves, we have no prejudices to gratify for or against Masons. Many of them we know to be the most intelligent and valuable citizens amongst us; and there are too bad men in the fraternity, as there are in every other association. Let the bad be exposed and avoided; but to persecute the good on account of them, has never seemed to us as a dictate of duty.

In noticing the course taken by some anti-masonic papers which have come under our observation, we have thought some design was visible beyond a mere hostility to the Masonic institution. We do not say such is the case with the paper at Hallowell. Its editor proclaims that he has no designs of a party purpose to accomplish. We are willing to credit his avowal. He will therefore be pleased, we doubt not, that the Masonic Lodge in Hallowell, willing to make sacrifice to the peace of community, has voluntarily surrendered its Charter to the Grand Lodge, and appropriated its funds, under the direction of Trustees, free of whom are not Masons, for the benefit of the poor and orphans of deceased brethren. The Free Press we dare say will rejoice in this surrender and appropriation, and will be slow to give the Masons the praise of one honorable and humane act. We would hope that every Lodge in Maine would follow this example.

The Free Press is respectable in its appearance and is devoted to general intelligence, Literature and morality, as well as to anti-masonry.

**MORTGAGES.**—A writer in the *Christian Examiner* says that in some of the most beautiful towns of New England, more than half of the farms are under mortgage; and this extraordinary state of things he attributes to a great measure to the abandonment of the fashions of olden times, when girls were not ashamed to go out to service, nor too proud to labor at the loom and the distaff. There is much truth in his reasoning. A considerable part of almost every family consists of females in their teens,—non-producing though not non-consuming members. In such a state of things who can wonder at the mortgages which are piling up the beautiful estates of New England? If we continue at this rate of expensive fashions and idleness much longer, nothing will save the State but a violent revolution to bring again the good old days of

Bean porridge hot,  
Bean porridge cold,  
Bean porridge in the pot,  
Nine days old."

We regret to learn that a son of Rev. Thomas Dolan, of Jay, aged about 20 years, died on Friday last, the consequence of having inhaled through his nostrils his lungs a portion of the contents of a "puff ball," which bleeding at the nose. He was a young man of excellent character and much promise. His death in this sudden and unexpected manner, must be a source of peculiar affliction to his worthy father and friends.

The President in a letter to a Committee of the Union Party of Charleston, S. C. declining their invitation to join them in the celebration of the 4th of July, distinctly avows himself opposed to the doctrines of nullification which have been extensively popular in South Carolina.

It is stated as a singular fact, but susceptible of proof, that a single manufacturing town in New England purchases more lumber of the State of Maine than any other town in the West Indies. The town alluded to we suppose is Providence. It should be recollected however, that the lumber which goes to Providence is gathered among the manufacturing establishments throughout that vicinity.

**NEW CABINET.**—The following gentlemen have been officially announced as members of the new Cabinet: EDWARD LIVINGSTON, of Louisiana, Secretary of State; LOUIS M'LAKE, of Delaware, Secretary of the Treasury; LEWIS CAS, of Michigan, Secretary of War; LEVI WOODBURY, of New Hampshire, Secretary of the Treasury; W. T. BARRY, of Kentucky, Post Master General; and B. B. TARKY, of Maryland, Attorney General.

**TEAM MILL.**—The Fulton Steam Company have erected and put in successful operation a steam saw-mill in Hallowell. It is in contemplation to apply the power to other machinery.

[From the N. Y. Evening Post, of Saturday.]  
**HIGHLY IMPORTANT FROM EUROPE. BLOODY CONFLICT IN POLAND—ADVANCE OF THE RUSSIANS—RETRAIT OF THE POLES UPON WARSAW.**

By the arrival of the packet ship Sylvanus Jenkins, Capt. Allen, from Liverpool, the editors of the Evening Post have received their regular files of London, Liverpool, Edinburgh and Dublin papers. Our dates from London are to the 8th, and from Liverpool to the 9th ultimo, both inclusive.

The news brought by this arrival concerning the progress of the war between Russia and Poland is deeply interesting, but not so favorable to the latter country, as the object she is contending for causes us to wish, nor as the previous success of her arms had led us to expect. By the accounts, the reader will learn with regret, that a bold and sudden movement, projected by the gallant Skrzynecki, with the purpose of cutting off the supplies of the enemy's army and preventing communication between the different corps, had failed; and that in the engagement which took place, the Poles lost about four thousand men, among them several experienced general officers. By the last previously received intelligence from the seat of war, the victorious Polish army, every where successful, was pursuing the Russians into their own territory. The object of this incursion is explained to have been, to throw in a corps of 12,000 men into Lithuania, with the purpose of favoring and extending the insurrection in that province and of threatening the rear of Diebitsch's army.

Diebitsch, in the mean time, having effected a junction of his own corps with the Roman Guards, by which his numbers became greatly superior to the force of Skrzynecki, the latter thought proper to retrace his steps. He accordingly fell back upon the Narew, which he crossed in good order on the 25th, leaving Gen. Lubinski with the rear guard to cover the retreat, which force sustained an attack from the Russian Guards that day, and on the following morning the engagement was renewed with the whole strength of the enemy, led on by Diebitsch in person. Lubinski, obliged to retreat effected the passage of the river, and set fire to the bridge, but the Russians succeeded in extinguishing the flames, and upon the blackened and half ruined structure, the troops on both sides, man to man, engaged in a contest, described on both sides as being inveterate and sanguinary beyond example. The battle was continued till after ten at night, and ended in the repulse of the Russians. 29,000 bodies were left upon the field, the Russians' dead being to those of the Poles, in the proportion four to one. Among the killed on the side of the Poles, are Generals Kicki and Kaminski, and two others, Pac and Boxuski were wounded. Three Russian Generals are said to be slain.

On the day after the battle, Skrzynecki resumed his retreat, in which he was not molested by the enemy, and reached Pultusk in good order, carrying with him all the cannon and other munitions of war. From Pultusk he proceeded to Praga, where the last dates left him. In the official despatch of the Polish General, it will be seen that he frankly admits the amount of the loss sustained by his forces, and with the candor of a brave man, speaks of the Russians having displayed great coolness and courage. The tone of his despatch does not manifest depression, though the loss which he has met with, is one that the Polish army can but ill afford. The sixteen thousand men left by Diebitsch on the field of battle, will be far less missed from the immense forces of Russia, than the four thousand from the comparatively slender army of the Poles. The London Courier of the 7th, speaking of this sanguinary engagement and its results, says:

The Polish General has fallen back on Praga, where he will make a gallant, if not a fortunate resistance. We almost envy the fate of the brave followers by whom he is surrounded—for if they fall it will be with honor. Their death will not efface their deeds—they will live in history as heroes of liberty; but the natives of England and France, in 1831, will say, "A hundred years ago occurred the massacre of Warsaw, where the streets ran with the blood of the Poles struggling for freedom, whilst our ancestors looked on with an eye of pity, but with hands bound to their sides by European policy."

All the London journalists, however, do not entertain such gloomy anticipations, nor do we see that there is ground for them. The loss of 4,000 men and two skillful generals, is one that must be seriously felt, but we trust, not fatally. As for the retreat, that was a movement pre-empted by Skrzynecki, and with the exception of the loss of men, successfully accomplished. A London morning paper of the 8th, says of the intelligence of the retreat of the Poles, that it had by no means led it to entertain gloomy views as to their ultimate prospects. "They have not succeeded in their object, but the Russians have gained nothing by the battle. The Poles have once more retreated to their strong position; and the Russians have to struggle with the difficulties of maintaining themselves in a country already wasted by them."

With regard to Belgian affairs, it will be seen that Prince Leopold had been elected King of the Belgians, by a vote of 152 out of 196, on condition of his accepting the Constitution as decreed by the National Congress, and swearing to preserve it and the laws, and to maintain the national independence and the integrity of the territory, and that the Great Powers

with the concurrence of Leopold, have refused assent. The ground of this refusal is, that the conditions require Prince Leopold to maintain the claim of the Belgians to certain points of territory which the great powers say shall not be ceded. The points of this dispute are thus stated in the London Courier:

"Let us see how the case stands. Five Great Powers have taken Belgium under their protection, or as the French say, 'ont protocolise la Belgique.' They have laid down as a principle of arrangement that the Belgians shall not possess Limburg; but lest the Belgians might be disposed to concede this point, Russia, fearing perhaps, that a settlement of Belgium might lead to an arrangement about Poland, may have contrived to persuade the King of Holland to decline any negotiation about Limburg; and Russian agents, under the guise of republican patriots, may have urged the people to clamor for that province. Prussia, dreading the example of a successful revolutionary movement in Belgium, over other States, may oppose a settlement of the Belgian question as much as Russia. Austria may be indifferent to the result; a war party in France may have intrigued to make the Belgians insist on the possession of Limburg, knowing that the acceptance of the Crown by Prince Leopold, would put an end to all chance of Belgium becoming part of the French territory, and England alone may be truly anxious for the proposed arrangement. All this is put in the way of supposition, but it may be real, and if real, there can be little chance of a successful issue to the negotiation between Prince Leopold and the Congress of Belgium."

The English news brought by this arrival is of no political interest. In Wales there had been riotous proceedings of a very serious character, among the operatives of the Iron manufactories.

**Destructive Fire—Loss of Lives.**—The New York Commercial Advertiser states that a little before 1 o'clock, on Monday morning, the extensive Floor Cloth Manufactory in Elbridge-street, near Rivington, was discovered to be on fire, and in a few minutes the whole was in one sheet of flame, which illuminated the whole city. The factory was of wood, and was surrounded by frame buildings, all of which were soon on fire, and so rapid was its progress that, before the inhabitants, on the opposite side of Elbridge street, could collect their children, the houses were on fire, and they were obliged to fly from the premises without any clothing. Not so fortunate were some of those who resided next the factory; and to the loss of property, we have now to add that of three lives, viz. Mrs. Murray, her daughter, Mrs. Barclay, and Mrs. Barclay's son William, an interesting youth of 15 years of age. A fourth person was badly burnt. Three young children, viz. John, aged 3 years, James, aged 6 years, and Susan, aged 8 years, are by this providence left without an earthly protector.—It appears that the youth had got out his two little brothers and sister and placing them in a vacant lot, returned for his mother and grand-mother. He met his mother on the lower floor, near the door, who recollecting that her mother (Mrs. Murray) was still behind, she returned with the intention of removing her. The son followed, and all perished in the flames.—The deceased were much esteemed by their neighbors, particularly the youth, who worked in the floor cloth factory, and chiefly supported the family. The fire is believed to have been the act of an incendiary. Loss 25 to \$30,000—one fourth of which was insured.

It has become almost unquestionable that some modern Kidd, "as he sails," is doing deeds of darkness on the Atlantic waters, off the American coast. It will be seen by reference to the arrivals at New York, that the ship *Sarah Sheafe*, 21 days from Mobile, saw on the 9th inst. a *brig on fire*, off the western coast of Florida; and beheld the flaming masts tumble overboard. Let our readers compare this with the representations of the Captain of the schooner *Philadelphia*, at Newburn on the 4th of July. He was informed a short time previous to his reaching Newburn, by the Ocracoke pilots, that a schooner had been seen a few days before off Cape Henry, *burnt to the water's edge*. The piratical vessel which may be supposed to have burnt the schooner off the said Cape, having had between a week and a fortnight to sail southwardly could easily have been by the 9th of July off Florida Reef; could have plundered a ship, set her on fire, and sailed out of sight. There is great reason to be alarmed, when ship after ship is burnt at sea, in a short space, and no one survives to tell how or why.—*Phil. Gazette.*

**Arrival Extraordinary.**—Under our ship news head will be found the arrival of a bark canoe, 18 feet long by three wide, six weeks from the Penobscot River. The commander of this craft is a Penobscot Indian, who calls himself General Williams. His mate is his helpmate. She is nimble at the oar, and often very serviceable in propelling and steadying the canoe. They have two children with them. It appears that the General's object in making this perilous voyage, is to see the city of Gotham. He has also expressed a particular desire to see Governor Throop. We hope every facility will be afforded him, in fulfilling the purposes of his mission. We ought to have remarked above, that he put into several ports along the coast for provisions, and on one occasion took the canoe on his back and came 25 miles by

land. This, we presume, was in crossing Cape Cod. One of the pilots very civilly towed him through Hurl Gate.—*N. Y. Journal of Com.*

**Making use of Good Credit.**—A shabby genteel young man entered a tradesman's store the other day, with his hands crammed in both pockets as if they were flush with the rhino: "Mr. J—," said he, "I believe I am indebted to you sixty two and a half cents, cash borrowed somewhere about a year ago." "Yes, sir," replied the tradesman, smacking his lips, and holding out his hand to receive the ready, "I am glad you have come for I had almost forgot it myself." "Oh! I never forgot these little things," said the youngster, "I like to have things square, so I want you to lend me just thirty seven and a half cents more, which will make it even money."—*Baltimore Minerva.*

**Warts or Corns.** "Light a brimstone match, and let a few drops fall on the wart or corn, and it will be removed with a little pain." This is the latest recipe to cure warts which we have seen; and if it should fail, we take the liberty to recommend to our corn-afflicted readers, another remedy, which we are sure will prove prompt and effectual. Perforate the corn with a small gimblet or boring bit; then enlarge the lower part of the hole with a penknife or small gouge; fill the cavity with Dupont's best gunpowder; apply a match, and if the process is properly executed, the corn will be blown into ten thousand pieces.

**FLORIDA.** The St. Augustine Herald of the 23d ult. says that the election of Col. White, as Delegate to congress, is to be contested.

The same paper states, that the injury sustained upon the plantation of Macrea, Porcher & Mazyck, in the late gale, was by no means so great as at first reported—these gentlemen having sustained trifling loss.

St. Augustine has now four places of public worship, a Catholic, Methodist, Presbyterian and Episcopal churches.—The Presbyterian church, under the care of the Rev. E. H. Snowden, was opened for public worship on Sunday, 19th ult. The Episcopal Church, under the charge of the Rev. R. A. Henderson, was opened on the first Sunday of June.

**New Magazine.** The N. Y. Commercial Advertiser says, we are informed by Messrs. Peabody & Co. that they have made arrangements to publish in this city a Monthly Magazine, which will be conducted by Fitz G. H. Halleck, Esq. on the plan of Campbell's New Monthly.—His name is a tower of strength; and the fact of his being the editor will ensure for the publication both writers and readers.

**The Lawrence Manufacturing Company.** at Lowell, was incorporated at the late session of the Legislature, with a capital of \$1,200,000. The purchases of mill sites and the contracts for buildings and machinery, were made in May, and the intention is to commence the manufacture of printed goods as soon as the necessary works can be completed.

We learn that Dr. Cogswell, of this town, on Saturday last, performed the Surgical Operation for extirpating a cancer from the eye of Mr. J. W. Tucker, of the Isle of Shoals.—*N. H. Gazette.*

We understand that Dr. Cogswell, of Portsmouth, N. H. who was graduated at Dartmouth College in 1826 and who has recently completed his professional studies, successfully performed the operation of lithotomy while a student of medicine. This operation is not performed by one practitioner in fifty during a professional life—an operation highly creditable to the young Surgeon who performed it, and one which gives additional lustre to American Surgery.—*Marblehead Register.*

A respectable mechanic, residing in New York, received a letter from London by the packet ship Corinthian, on Saturday last, announcing the fact that he had fallen heir to a title and estate worth \$3,000. per annum.

Ex-President, John Quincy Adams, has been invited by the City Council of Boston, and has accepted the invitation, to deliver a Eulogy on the late President Monroe.

It is stated that John Randolph is not to be a candidate for the next Congress, his name having been withdrawn by his direction.

**COMMENCEMENT.**—The annual Commencement at Waterville College took place on Wednesday last.—We had not leaved when our paper went to press, whether the Board of Trustees had concluded to resist the law of last winter relating to Colleges, or to yield to its requisitions. We shall ascertain this interesting fact very soon.

**APPOINTMENTS.**  
Br. George Bates will preach in Wiscasset on the 2d Sunday, and in Winkletown on the 3d Sunday in each month during the present season.

Br. George Bates will preach in Gray next Sunday. The Editor expects to preach next Sunday in Waterville, and the first Sunday in August in Bowdoinham.

Br. D. Forbes has an appointment to preach the first Sunday in August, at Lewiston Falls.

**MARRIED.**  
In Boston, Rev. Otis Ainsworth Skinner, Pastor of the Universalist Church in Baltimore, to Miss Angela Malvina, daughter of Rev. Sebastian Streeter, of H. In Winslow, by Hon. J. Cushman, Mr. David F. Ring to Miss Charlotte Dow, both of Waterville.

**DIED.**  
In Bowdoinham, 17th inst. Mrs. Sarah Sampson, of Bath, widow of the late Mr. Stephen Sampson, aged 77. In Pittston, Mr. Edward Fuller, aged 86. In North Yarmouth, Mrs. Elizabeth, wife of Mr. Amos M. Hayes, aged 72. In Belgrade, Mrs. Hannah, wife of Mr. Robert Rowe, formerly of Newton, Mass. aged 73.

## MARINE JOURNAL.

PORT OF GARDINER.

**Thursday, July 21.**—Arrived, sch's Susan, Perry, Falmouth; Mary, Blanchard, Boston; sloops Magnus, Perry, do; Commerce, Hodgkins, Ipswich; Relief, Russell, Salem.

**Sailed,** ship St. Mary's, Chubbett, New Bedford; Saturday, July 22.—Arrived, sloops Charles, Atkins, Sandwich; Deborah, Kuggles, do.

**Sailed,** ship St. Mary's, Chubbett, New Bedford; Saturday, July 23.—Arrived, sch's Camden, Arrill, Boston; Martha & Nancy, Myra, Small, Falmouth; Osprey, Weymouth, Salem; Griffin, Portsmouth; Ann-Maria, Kin-man, Boston; Catherine, Blanchard, Salem; Eliza Ann, Moore, Boston; Martha, Edwards, Nantucket; Delancey, Parris, do; sloop Edward, Sweet, Salem.

**Sailed,** sch's Worwoutontogus, Waitt, Boston. Sunday, July 24.—Arrived, sch's Primrose, Wyman, Fall River; Elizabeth, Waitt, Boston; Native, Carver, Warwick; sloops Trader, Burgess, Boston; Mary, Blackington, Thomaston; Sarah, Allen, Salem; Amelia, Perry, New Bedford; Henrietta, Perry, do; Rapid, Calif, Portland; Betsey, Freeman, Boston; Alexander, Bennett, New Bedford; Betsey, Orne, Boston.

**Sailed,** sch's Superior, Barlow, Newport; Columbus Barlow, do; Leo, Rogers, Dennis; sloops Delphin, Thomas, New Haven; Eunice, Perry, Newport; Nancy-Harvey, Phinney, Norwich.

**Monday, July 25.**—Sailed, sch's Lucy, Baker, Dennis; sloops Delight, Phinney, Plymouth; Palestine, Trask, Boston; Louisa, Kittling, Manchester.

**Tuesday, July 26.**—Arrived, sloops Support, Atkin, New Bedford; Favorite, Mansfield, Weymouth.

**Sailed,** sch's Liberty, Blanchard, New Bedford; Three Sisters, Philbrook, Salem; sloops Magnet, Perry, New Bedford; Commerce, Hodgkins, Ipswich; Relief, Russell, Salem; Camden, Averill, Boston.

**Wednesday, July 27.**—Sailed, sch's Ann-Maria, Kinsman, Boston; Catherine, Blanchard, do; Eliza Ann, Moore, do; sloops Deborah, Burgess, Sandwich; Edward, Sweet, Salem; Hero, Gould, Ipswich; Sarah, Allen, Holmes Hole.

**Thursday, July 28.**—Sailed, Elizabeth, Waitt, Boston; Myra, Small, Falmouth.

**SCHOOL.**  
THE subscriber proposes to open a school in Gardiner village, on Monday the 18th inst. Instruction will be given in the following branches viz. Reading, Writing, English Grammar, Arithmetic, Geography, History, and Composition at \$3 per term. Book-keeping by Double and Single Entry. The Rudiments of the Latin and French Language at \$4 per term.

Linear, Isometrical and Perspective drawing, Botany and the general principles of Natural History at \$4 per term.

Gardiner, July 12th, 1831. E. HOLMES.

**CORPORATION NOTICE.**  
THE partnership heretofore existing under the firm of TARBELL & JEWETT was dissolved by mutual consent the first of July.

CHARLES TARBELL, THOMAS G. JEWETT.

N. B. The business of the store will be settled and continued at the old stand near the Bank by

CHARLES TARBELL, Gardiner, July 5, 1831. 27

**PROPOSALS.**  
For publishing by subscription, the second edition OF A COURSE OF LECTURES IN DEFENCE OF DIVINE REVELATION.

BY DAVID PICKERING.

THESE Lectures embrace the following subjects:

1. The Existence of God, proved by the works of nature, and the evidences drawn from physical science.

2. The necessity of a Divine Revelation, drawn from the history of man, with and without a revelation, contrasted.

3. The credibility of the Mosaic history, established by the testimony of profane historians, who have borne witness to some of the most leading and important facts it contains.

4. The history of the Deluge, supported by well-established facts, and the concurrent testimony of some of the most ancient nations.

5. The destruction of Sodom and the cities of the plain proved by the acknowledgment of early writers, and by evidences still remaining on the spot.

6. The prophetic inspiration of Moses, established by astonishing predictions, which have been for ages, and are still fulfilling.

7. The prophetic writings of the Old Testament, identified with the history of the Jews, and cannot be overthrown without destroying their history.

8. The life, death, resurrection, and ascension of Jesus Christ, supported by plain and authentic facts.

9. Proof of the genuine character of the books of the New Testament.

10. Some of the leading causes of infidelity, considered, and the hopes of skepticism, compared with those which revelation unfolds.

This book should be in the hands of every friend to Christianity, as it contains a greater quantity of historical information on the subjects to which it is devoted, than any other of the size and price; and nothing which should offend any Christian, of any denomination. This edition will be printed on an excellent quality of paper, with an entire new small pica type, 12mo. size, and contain 240 pages, and will be put to press in a few weeks. The price to subscribers, well bound and lettered, will be 75 cents, payable on delivery. Persons obtaining subscribers, and being responsible for the payment, shall receive every sixth copy for their trouble, or 20 per cent commission on the amount paid over to the publisher. Subscription papers to be returned to SAMUEL W. WHEELER, 1103 Westminster-street, by the 30th of September next.

Subscriptions received at the office of the Christian Intelligencer, Gardiner.

Providence, R. I. July 20, 1831.

**KENNESBEE.**—To the Heirs at Law and all others interested in the Estate of JAMES LAFRAIN, late of Pittston, in said county, deceased, intestate.

WHEREAS Robert Laplain, Administrator of the estate of said deceased, will file an account of his administration upon the estate of said deceased, and also his account as creditor against said estate, at a Court of Probate to be held at Augusta, in and for said county, on the second Monday of August next. You are hereby notified to appear at said Court, and show cause, if any you have, why said account, as exhibited, should not be allowed, and said allowance, as prayed for, should not be granted.

Given under my hand at Augusta, this 12th day of July, A. D. 1831.

H. W. FULLER, Judge.

## THE CHRISTIAN PREACHER,

AND

UNIVERSALIST REGISTER,

IS A Monthly publication of Original Sermons, by living Universalist ministers. The design of the work is to spread before the public the best productions of clergymen in this denomination, which are viewed to correct the misrepresentations which are abroad concerning our sentiments, and to promote the cause of a rational faith and of practical godliness.

Each number will contain at least 16 octavo pages. On the last two pages of the covers will be published, under the title of UNIVERSALIST REGISTER, an account of Events interesting to the Universalist denomination, short Expositions of scripture passages, &c.

TERMS.—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

Orders for the work should be addressed (post paid) to WILLIAM A. DREW, Augusta, Me. who will be very thankful for any favors our Universalist brethren may grant him towards extending its circulation.

Feb. 8, 1831.

## APPRENTICE WANTED.

A honest and capable young man is wanted as an apprentice to the Printing Business. Inquire at this Office.

## WANTED.

A GIRL to do the work in a family. Inquire at this Office.



## POETRY.

From the Liberator.

## THE MIND IS A GARDEN.

"And scattered truth is never, never wasted."

The mind is a garden—and youth's sunny morn  
Is the season for planting: the rose and the thorn  
Will spring up together—then let us take care,  
That none but the sweetest of roses grow there.

This soil is so fertile, so rich is the ground,  
That the smallest of seeds may in plenty be found;  
Here plants of all kinds, both of falsehood and truth,  
Spring up and are warmed in the sunshine of youth.

If the seeds of deception, of envy and strife,  
Are sown to grow in the spring-time of life,  
When the autumn of age chills the breath of the air,  
We must gather the fruits of our little "parterre."

But let us be wise, and pluck up by the roots  
All plants such as these, ere we taste of their fruits;  
And place in their stead those that Nature designed,  
To adorn and improve and embellish the mind.

In one peaceful spot shall the olive branch flourish—  
This pure stream of Religion shall flourish;  
Here too shall the plant of kind Mercy spring up,  
Refresh'd from the overflowing of Charity's cup.

O, let the young gems of fair Knowledge abound,  
To scatter their truths to the plants all around;  
So likewise the Laurel, with its arms spreading wide,  
In friendship shall shield the sweet rose by its side.

When the sun that has cheered us in life's early days,  
Shall withdraw from the garden the light of his rays,  
From the flowers as they wither, O, may there arise  
A grateful perfume that shall reach to the skies.

## MISCELLANY.

(From the Trumpet and Magazine.)

## SELF EXAMINATION.

At a time when religious custom combines with human vanity, united with a blind zeal; and when these raging disorders are agitating the ignorant and unstable, driving women and children from place to place, to be questioned by crafty, subtle preachers, who are engaged in the work of what is called *revivals*, it seems not only proper to call the public mind to that self-examination, which the divine word requires, but absolutely necessary.

At an inquiring meeting, where a cunning, designing clergyman, takes it upon himself to ask people questions relative to their religious concerns, who are simple enough to suffer themselves to be thus imposed upon, or who are enough under the influence of fashion to act the hypocrite in this way, there is as convenient an opportunity for deceit to be practiced as we could easily imagine. The clergyman, in such a circle, finds it convenient to frame questions in such a manner as not only to invite, but direct the answers; so that all, who are honest in their simplicity, know how to give the desired replies, and those who are hypocritical have their own means of deceiving their interrogator. But that heart, which, in silent retirement, communes with itself, enjoys every possible advantage in prosecuting this necessary labor with success. Let each individual then, commune with his own heart; let him ask himself what use he makes of the precious time granted him? How he employs the abilities which God hath given him? Let him ask himself what moral character he has been forming and establishing? Let him be minutely critical in relation to his resolutions in regard to the future, and let him ask his own heart whether the moral complexion, which his determinations present to his view, is such as will receive the approbation of perfect rectitude.

In relation to our duty to our heavenly Father, let us all as one ask our own hearts, whether we have any reason to believe that our Creator and preserver is not as good to us as our dependence on him requires? Whether it be not base ingratitude in us to doubt his goodness in future since he has been so kind in all past time? Whether it be not solemn mockery to pretend to any thing of a religious or devotional character for the purpose of gaining the favor of our heavenly Father, on whose goodness we have always lived? And let us ask our own hearts whether, while we are endeavoring to alarm the fears of our fellow creatures with horrid representations of the divine wrath and indignation, we are making those grateful returns for his love and mercy towards the whole world which are their just due? Such a self-examination would be more, vastly more profitable, than those fashionable examinations which are had at inquiry meetings.

H. B.

(From the Trumpet and Magazine.)

## INFLUENCE OF ENDLESS MISERY.

A respectable young gentleman in Brandon, Vt. put an end to his life a few weeks since, by the use of opium. There had been one of those excitements in the place, blasphemously called by the orthodox clergy, "revivals of religion." The young man was thrown into deep distress, in consequence of fancying himself exposed to an endless hell. He was heard to express a wish that the doctrine of Universalism might prove true, but he could not believe it. A short time before his death, he was at work in his garden, in a state of partial delirium, when he exclaimed—"prepare to meet thy God!"—and went away and committed the fatal deed.

This act may unquestionably be attributed to the dangerous influence of the doctrine of endless misery—a doctrine which, when sincerely believed, is above all things destructive of human hopes and peace.—We were remarkably struck with a paragraph in the sermon preached a short time ago, by Rev. D. Teuney of Weathersfield, Conn. at the funeral of the late Dr. Austin, for many years pastor of the elder orthodox society in Worcester, Mass. It shows clearly and forcibly the oppressive and unwholesome tendency of those views of the divine character and government which Dr. Austin was well known to entertain. We publish the extract as a warning—a solemn warning—to the orthodox clergy to beware how they press their sentiments on the community; and as a tan-

gible and incontrovertible evidence that there is no comfort nor solace to be derived from them. Here follows the extract:

"But for the last three or four years, a thick and dark cloud has hung over the course and enveloped in dismay the mind of our revered friend. He lost nearly all hope of his own reconciliation to God and interest in the Redeemer. He sunk into a settled deep religious melancholy, which occasionally appeared in paroxysms of despair and horror. His bitter moanings were, at times, sufficient to wring, with sympathetic anguish the most unfeeling heart."

Dr. Austin, for a long time before his death, was in a state little short of madness; and we do not see what is to hinder that effect in a man who sincerely believes in endless misery, and applies his doctrine to himself. The same remark may be made concerning the celebrated Dr. Bellamy, well known as an orthodox divine. Cooper, the beautiful poet, it is well known, more than once attempted to destroy his life through the influence of religious melancholy. "He was led into a deep consideration of his religious state; and having imbibed the doctrine of election and reprobation in its most appalling rigor, he was led to a very dismal state of apprehension. We are told, 'that the terror of eternal judgment overpowered and actually disordered his faculties; and he remained seven months in a continual expectation of being instantly plunged into eternal misery.'"

Although he at times recovered from his dreadful depression, he at last sunk under it, being gradually worn out and he expired upon his bed.

This subject brings to mind the exclamation of Saurin, the celebrated French divine. After having preached a long discourse in support of endless misery, he breaks out in the following touching peroration: "I sink! I sink under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with those torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter. I CEASE TO WONDER THAT THE FEAR OF HELL HATH MADE SOME MAD AND OTHERS MELANCHOLY."

\*See Unitarian Advocate for July, 1831.  
†See the new "Encyclopedia Americana," art Cooper, and Cooper's "Private Correspondence with his most intimate friends, edited after the life by Hiley, by his relative, Johnson."

(From the London Universalist Miscellany.)

**Rule for understanding the word, all, in Scripture.**—It is well known that the word *all*, as it occurs in the Scriptures, admits of various acceptations. Sometimes it means literally and mathematically, the whole, without any exception; at other times only a part, and sometimes only a small part. These different uses of it have contributed much to support the controversy, which has long existed, concerning the extent of the death of Christ, and Christians on both sides, have argued with apparent force, alternately insisting on the *restricted* or *unlimited* sense of the word. Could a certain extent be found in the Scriptures themselves, to determine always how we are to understand it, much dispute would be avoided, and the controversy relative to the extent of the death of Christ would be settled; and by the same rule, the doctrine of the *Restoration* might be proved to be true or false. It is reasonable to suppose that the Scriptures do afford sufficient ground for such a rule; for it is contended that the Bible is a plain book, and easy to be understood, in all its doctrines and precepts, by every honest and diligent reader of it.—Let the following rule therefore be kept in view, viz. That whenever we meet with the word *all*, in connexion with any point of doctrine, it always means literally and mathematically the whole, including all its parts; but where it is used *historically*, it frequently admits of *hyperbole*. This use of the word is consistent with common sense and common usage. If any man can find a single exception to this rule in the whole Bible, he is invited to make it known. To illustrate this rule, consider Heb. ii. 3 "For in that he put all in subjection under him, he left nothing that is not put under him." And also 1 Cor. xv. 27. "For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he, only, is excepted, which did put all things under him." In these passages the apostle gives instances of the word being taken in its fullest latitude, when connected with doctrines. When we meet with it in relation to the death of Christ for men, the same extensive sense of the word is necessarily understood, as Isa. liii. 6 "The Lord hath laid on him the iniquity of us all." The prophet had been saying, "All we like sheep have gone astray: we have turned every one to his own way." It is evident that he here describes the whole human race; for we have all sinned and come short of the glory of God; so that he asserts, that all who have gone astray, have had their iniquities laid upon Christ.—This can never be disproved, unless it can be shown that some men have not sinned; which would be an express contradiction both to Scripture and experience.

In historical passages it is different, as in Matt. iii. 5, 6. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan." Here we must understand only a part of Jerusalem, &c. For we are elsewhere told, that the Scribes and Pharisees rejected John's baptism. But we are no where told of any for whom Christ did not die; nor any where told of any who are not given to him, &c. It is presumed, therefore, that the above rule is strictly true, and if kept in view, in reading the Scriptures, will be of great service to serious inquirers after truth.

[From the Gospel Anchor.]

## PIETY AT HOME.

I fear it is the tendency of this age to underrate that kind of piety which consists in doing right in a natural and quiet way. There is an inordinate appetite for strong sensations and startling effects—and they who are engaged in what is technically called the religious action of the period, are apt to regard patient continuance in well doing, as no better than mere morality. Thus discredit is thrown upon what is lovely, excellent and useful beyond all estimation, because religion is associated in the mind with the idea of doing or experiencing some great thing—of being the agents of miraculous power abroad, or the subjects of miraculous power at home. When religion is understood to consist in burning excitement, or an eagerness to infer influence at the greatest possible distance, the common place pursuits of daily life do not seem to have dignity enough to be taken under its direction. Yet what can Christianity do for a man, better than to make him good in those very relations which demand his chief care and duty? In what possible way can it minister to human virtue and happiness more largely, than by rendering us kind, gentle and faithful in our domestic connections?

It is not often that any great sacrifice, or any heroic act of duty, can be required of us. Common virtues are more frequently wanted, and therefore more valuable than extraordinary ones. If religion has any power in our hearts, it must be manifested chiefly in doing things well.—When a man separates his religion from his morality, making the former one thing and the latter another and a different thing, there is great danger that neither will be very good. It is a mischievous practice to classify our actions, and say, these are moral, and these are religious. All duties are religious ones. The most common concerns of domestic and social life, and all the pursuits of industry, in which a question of right and wrong may be raised, are equally matters of religious obligation. The labors of the kitchen, the nursery, the field, the counting house and the workshop, are among the most important duties of religion; and unless we show our piety by acting well our part in our own immediate concerns—unless it makes us amiable, diligent and faithful in our most intimate relations, we may be sure there is something wrong in it. There may be but little glory, but there is a great deal of merit, and of happiness too, in showing piety at home—in that narrow circle of duty which God has made our principal sphere of action.

Extract from an old fashioned Sermon.

**THE SECRET DISCLOSED.**—"You that have ears to hear—eyes to see—tongues to taste, and throats to swallow, draw near; draw near I say, and pick up the crumbs of comfort wherewith ye must be crammed, until ye become chickens of grace, and are cooped up in the hencoop of righteousness. If your hearts are as hard as a Suffolk cheese, or a Norfolk dumpling, my discourse shall beat them, as it were, upon a cobbler's lap-stone, until they become as soft as a roasted apple; ay; even as soft as custard meat and melt in your bellies like a marrow pudding."

Do you know what trade Adam was? I say do you know what trade Adam was? If you don't I'll tell you. Why, Adam was a planter, for he planted the beautiful garden of Eden. Now do you know what the first thing was that Adam set in his garden?—No! No!—you don't—don't you? Then I will tell you.—His foot.—His foot, I say, was the first thing Adam set in his garden. But he could not keep it there. No, no, no; he could not keep it there; for Lucifer came behind him—tript up his heels, and trundled him out again, neck and shoulders. I'll tell you a secret—I say I'll tell you a secret. **Knees were made before elbows:** Aye, knees, I say were made before elbows; for the beasts of the field were made before man, and they had no elbows at all.—Therefore down on your marrow bones and pray for mercy; else you will all be turned into *Bedelzebub's* under ground kitchen, to make habble and squeak of your souls for the Devil's supper."

The *Intelligencer*, printed at Leeds Eng. says—"We have seen a machine for making brick, (the invention of a Swiss) recently constructed in Leeds on a very simple principle, which turns out 120 bricks in one minute, fit for the kiln, without any drying, as is the ordinary process. We understand that 1000 bricks may be made for 6d. instead of 2s. 6d. the present price. The cost of the machine is 200l. and it is worked by two men and two boys. By this process, bricks may be made more efficiently at all seasons, no drought being necessary."

The New Bedford Gazette states that Mr. Dudley Davenport has removed the large mansion of Mr. Abraham Russell, at the head of Union street, 400 feet, with its four stacks of chimneys and all the furniture. So gentle was the operation that the clock in the house kept and struck the hours regularly.

## PROPOSALS

For publishing in Gardiner, Maine.

## MAINE FARMERS' AND MECHANICS' JOURNAL.

TO BE EDITED BY EZEKIEL HOLMES.

This paper will be published once a week on a super-royal sheet, with a new and elegant type, and be devoted to the dissemination of useful practical knowledge among the Farmers and Mechanics, together with such matter as may be considered of general interest to them. We do not deem it necessary to apologize for this attempt to add another to the journals of the day;—we believe such a publication not only much needed, but absolutely called for by the productive classes—the actual *bona fide* working people at large,—a class, to which we feel a pride in saying we belong, and to whose welfare we shall be devoted so long as health and life continue. It is not our object to set ourselves up as teachers or dictators to our brethren, but we wish to make our journal a medium of friendly intercourse, and thereby a source of mutual instruction. In our intercourse with our brother Farmers and Mechanics, we have received much valuable information from individuals, who have had different opportunities for observation, and have treasured up experience in their various pursuits and occupations, and we have felt regret that much knowledge of this kind, valuable as being the positive testimony of practical men,—men, who oftentimes have had no favorite theory to bias their judgments, and no false hypotheses to lead them from truth, should be buried with the possessors. It is a useless objection, which many make, that they know but little. This, which many make, that they know but little, would little, when thrown into the common stock, would serve to swell the mass of knowledge and information, and possibly become of immense value to all. We should remember that

"(From the Gospel Anchor.)"  
and that the several sciences are made up of simple facts, the fragments, as it were, of observation, collected and saved by little and little, through the long lapse of ages. There are at present, but few such publications in the United States, and none in Maine; and cannot Maine support one such work? Are not her mechanics as inventive and ingenious, and her farmers as enterprising and as observing as those of other States? If the list of patents, granted at the Patent Office afford any criterion of the one, or the other, she is not far behind her sister States in point of talent, ingenuity and desire for improvement. These things need to be fostered and encouraged, and by whom can this be done better, than by each other? To effect this, nothing more is wanted than a more intimate acquaintance with each other's views and opinions, and this acquaintance cannot be better cultivated than by a free and frank communication of each other's sentiments, through the medium of the press. Besides the utility and pleasure which would flow from such an intercourse, there is another consideration of almost infinite importance to ourselves as free and independent citizens. Whatever may be the opinion of the *patre-patrie* and the *haughty* of the nation depend upon their virtue and knowledge depends the continuance of the Union, and the salvation of the Republic. Composing as they do the great mass of the community,—standing as they do on the middle ground, between great aristocracy on the one hand, and the low and ignorant on the other, of how much importance is it that they should be enlightened, and that there should be a firm union and a thorough understanding among them. Their interests are one, for they are by nature as indissolubly connected, and as necessary to each other's existence as the head and heart of man. Of how much importance is it then that they should strive to enlighten each other. Knowledge is power, and every new fact most add to our advantage. Gentlemen holding subscription papers are requested to return them to the subscribers, at Gardiner, previous to the 1st of August next. The publication will commence on the 1st of August, provided a sufficient number of subscribers are obtained to warrant the undertaking.

SHELDON &amp; DICKMAN.

Gardiner, June 6, 1831.

**PEASE'S SAW MACHINE.**  
The subscriber having been constituted sole agent for the State of Maine, for the sale of Dan Pease's **PATENT SAW MACHINE**, and the right of using the same; hereby offers for sale rights for using the said Machine, for counties, towns or single machines, on liberal terms. These Machines have been in use many years and received the entire approbation of all who have ever used them, need no other recommendation than the universal approbation which they have always received upon trial.

Applications made to the subscriber at Gardiner, Maine, by mail or otherwise, will receive prompt attention.  
ZEBULON SARGENT.  
Gardiner, April 27, 1831.

The attention of the public is invited to the following certificate.

The undersigned hereby certify, that they have used one of Pease's Patent Saw Machines, for about three years,—that they consider it the best Machine for cleaning grain, now in use. It not only cleanses the grain from all dirt, dust and chaff, but also separates it from all foreign seeds. The Machine is one of simple construction, and, judging from the one we have in use, of durability,—and we cheerfully recommend it to the attention and patronage of the public.

JAMES N. COOPER,  
ALEX'R COOPER.  
Pittston, May 19, 1831.

**REACTION WHEEL.—AGAIN!**  
The public attention is solicited to the following notice of Turner's *Reaction Wheel*, extracted from the May Number of the "Journal of the Franklin Institute," edited by Dr. THOMAS F. JONES, late superintendent of the Patent Office. Dr. Jones' opinion upon the subject of patents will be deemed conclusive by all.

"23. For an improvement in the *Reaction Wheel*; John Turner, Augusta, Kennebec county, Maine, January 13.

"This patent is taken for an arrangement which is essentially the same with that claimed by Calvin Wing, the specification of whose patent was given in our February number, page 86. In the present specification the whole is imperfectly described; the part which Mr. Wing calls the *lighter* is here mentioned, and we are told that 'this mode of relieving the wheel from the weight of the incumbent column of water, is what is specially claimed as my invention.'"

June 22, 25.

**WHITE MARBLE GRAVE-STONES.**  
A FEW pairs of superior white Marble Grave-Stones from the quarries at Dover, New York, are for sale and may be seen near the Bank in this village. The stones will be finished in any manner that may be desired, and such inscriptions put upon them, by an experienced workman, as any purchaser may wish. These are the first white marble stones ever offered for sale here and those persons who may wish to place at the graves of their friends, the most appropriate and durable stones, are invited to embrace this opportunity. The stones are a consequence from an extensive establishment and will be sold cheap.

Apply to P. SHELDON.  
Gardiner, May 10, 1831.

**NOTICE.**  
The subscriber hereby gives notice that he has taken the Fulfilling Mill and Carding Machine in Unity owned by Col. James Conner, of Gardiner, formerly occupied by Mr. Morse, and intends to carry on the business of CARDING WOOL and DRESSING CLOTH in its various branches and is ready to accommodate all those who may be pleased to favor him with their custom in the above business. His terms will be as liberal as at any Mills in the vicinity; and all favors gratefully acknowledged.

HATS constantly for sale. Cash paid for Wool and Wool-skins at the Mill. JAS. S. CRAIG.  
Unity, May 5, 1831.

**WANTED.**  
1000 BUSHELS FLAX SEED, for which a fair price will be given.  
BENJ. SHAW.  
Gardiner, July 6, 1831.

## To the Honorable the Court of Sessions for the County of Kennebec:

The subscribers, inhabitants of the town of Gardiner, respectfully represent, that there are some hills on the lower part of the river road in Gardiner so very steep as to render the road difficult for loaded carriages to pass, that these hills can be made more easy by some alterations.

They would further represent that a Committee was appointed two years since for the purpose of examining said road, but your petitioners cannot learn that any report was ever made on the subject. They therefore pray that a Committee may be appointed to make such alterations on the river road in Gardiner from the dwelling house of Peter Wait to the Richmond line as will render said road more convenient and easy of passage.

AMMI MORGAN, and 19 others.

## STATE OF MAINE.

## KENNEBEC ss.—Court of County Commissioners, June term 1831.

On the foregoing petition ordered that the County Commissioners meet at the dwelling house of Daniel Woodward in Gardiner on Friday the 26th day of August next at 10 o'clock A. M. and thence proceed to view the route mentioned in the petition immediately after which view a hearing of the parties and witnesses will be had, and such further measures taken in the premises as the Commissioners shall adjudge to be proper.—And it is further ordered that notice of the time, place, and purposes, of the Commissioners meeting aforesaid, be given to all persons and corporations interested, by serving attested copies of this petition and this order thereon upon the County Attorney, and upon the Clerk of the town of Gardiner, and by posting up attested copies as aforesaid in three public places in said town of Gardiner, thirty days before the time appointed for said view. And also by publishing the petition and order thereon three weeks successively in the *Christian Intelligencer* and *Eastern Chronicle*, a newspaper printed in Gardiner, the first publication to be thirty days before time of said view; that all persons and corporations interested may attend and be heard, if they think proper.

Attest: Wm. WOART, Jr. Clerk.  
A true copy of the petition and order thereon.

Attest: Wm. WOART, Jr. Clerk.

## To the Hon. Justices of the Court of Sessions.

The undersigned respectfully represent, that sometime in the summer of 1830, a Committee appointed by this Court made certain alterations in the road leading through Gardiner Village, commencing at the Grist-mill, and extending past the Post-office. Your petitioners believe that so much of said alterations as relate to that portion of the road as lies between the Ferry-way and the road that passes by the house of the late Stephen Jewett Esq., towards the Church, are useless and unnecessary; and if made as by said Committee were laid out and located, would occasion great expense and damage to owners of land across which it would pass, without a corresponding benefit. We therefore pray that the piece of road embraced between the abovementioned points, as located by said Committee may be discontinued.

SETH GAY, and 14 others.

Gardiner, April 26, 1831.

## STATE OF MAINE.

## KENNEBEC ss.—Court of County Commissioners, June term, 1831.

On the foregoing petition, ordered, that the County Commissioners meet at Stevens' Hotel in Gardiner, on Thursday the twenty-fifth day of August next, at 10 o'clock A. M. and thence proceed to view the road mentioned in the petition; immediately after which view a hearing of the parties and witnesses will be had, and such further measures taken in the premises as the Commissioners shall adjudge to be proper. And it is further ordered, that notice of the time, place and purposes of the Commissioners' meeting aforesaid be given to all persons and corporations interested, by serving attested copies of the petition and this order thereon upon the County Attorney and upon the Clerk of the Town of Gardiner, and by posting up attested copies as aforesaid in three public places in said Town of Gardiner, thirty days before the time appointed for said view: And also by publishing the petition and order thereon, three weeks successively in the *Christian Intelligencer* and *Eastern Chronicle*, a newspaper printed in Gardiner, the first publication to be thirty days before the time of said view; that all persons and corporations interested may attend and be heard, if they think proper.

Attest: Wm. WOART Jr., Clerk.  
A true copy of the petition and order of Court thereon.

Attest: Wm. WOART Jr., Clerk.

## SUMMER ARRANGEMENT.

THE Steam Boat WATERVILLE, Capt. Bryant will run on the Kennebec as follows:  
Leaves Bath for Augusta Sunday P. M.  
Monday runs down and up the River;  
Tuesday " down;  
Wednesday runs up;  
Thursday " down and up;  
Friday " down and up;  
Saturday " down.

## LOST

SOMEWHERE between Hallowell and Gardiner villages, about one month ago, a BLACK LACED VEH. with a deep border and small figure in the centre. Whoever may have found the same, shall be satisfactorily rewarded upon leaving it at P. Sheldon's Bookstore.

Gardiner, July 18, 1831.

## PRINTING

Of all kinds executed with neatness at this Office.

## CHRISTIAN INTELLIGENCER.

## TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent or other person, procuring new and good subscribers, and ten per cent. will be allowed to agents on all notices collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.